University Missourian

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UNIVERSITY CALENDAR

Dec. 10 and 11. Inauguration Exercises.
9:00 p. m., Reception to the guests of the University by the Board of Curators, Rothwell Gymnasium.
Friday, 10:30 a. m., Formal inauguration of President Hill. Address by President Hill, Auditorium.
12:30 p. m., Luncheon to University guests by alumni, Lathrop Hall.
3:30 p. m., Review of University Cadets and dress parade.
8:30 p. m., Torch-light procession by students.
9:30 p. m., Reception by President and Mrs. Hill.

Dec. 12. Athenean Literary Society.
Union Literary Society.
New Era Debating Club.
Jeffersonian Debating Society.
M. S. U. Debating Club.
"She Stoops to Conquer."

Dec. 14. German Club, Ladies' Parlors, 8 p. m.

Dec. 18. Lecture, Lorado Taft, Auditorium.

Dec. 23. Wednesday, at 4 p. m. to Jan. 5, Tuesday, at 8 a. m., Christmas Holidays.

LOYALTY TO THE UNIVERSITY.

The increasing spirit of loyalty that is springing up on every hand presages well for the University of Missouri. With the University as with the great newspapers, loyalty is necessary to greatness. The highest success comes only when this spirit permeates the entire staff from the chief editor to the humblest reporter. So with the University, the most powerful influence is wielded and the highest development is possible only when every heart beats true in loyal support and every mind seeks with its own improvement every opportunity to help the school.

The people of Missouri realize more and more what this institution means. To the student it means hard work, but sure returns. The faculty accepts the means of a livelihood but holds its greatest reward in serving the State. To the alumni the University of Missouri is a living power in their lives—the foster mother which has sent them out with her benediction and with their souls stored with precious memories.

Throughout the State the eyes of a large majority of all those who expect to see Missouri foremost in the arts, learning, and industry, are confidently turned on the University.

There is loyalty to the University of Missouri more and more.

CO-OPERATIVE EDUCATION.

Co-operative education among the great universities and institutions of learning is one great educational need to-day. Instead of one great school endeavoring to outdo all others, instead of wanting to have things that other colleges do not possess; colleges should co-operate with one another to better all the institutions. This does not mean that competition should cease, however. That would be worse than intense rivalry but competition and co-operation can go hand in hand. The large business concerns of today are in competition with one another, but still they must co-operate in order to uphold trade and commerce in general.

What one educational institution has others should have, and instead of letting the smaller colleges get along as best they can, the larger institutions should co-operate in bettering their conditions. The adage that in union there is strength is nowhere better applicable than in the case with universities. So rather than simply rejoice in our own fortunes and advantages, we should co-operate in trying to obtain the same things for our sister schools. Educational institutions are parts of one great school system and a house divided against itself will fall.

It is to be hoped that the visitors this week will not confuse the name "mules" as applied here with any product of the State Farm.

The "Show Me" spirit at Missouri this week gives way to a desire to "Show Others."

SPIRIT OF THE NEWS

Speaker Cannon's request for a conference with President-elect Taft comes as the first move in the relations between the President-to-be and the man who is almost certain to be re-elected Speaker of the House of Representatives.

The question of relations between the President and the Speaker is not by any means an unimportant one. Working together they may accomplish a great deal, and in the same degree opposition might cause much trouble. The question as to what kind of a team these two officials will make during the next administration is a puzzle, the solution of which will be watched with considerable interest, especially in reference to the proposed revision of the tariff.

The substance of the recent diplomatic correspondence between Secretary Root and representatives of the Japanese government seems likely to become the basis of a new treaty with Japan.

This treaty, which will probably be submitted to the Senate before the end of the present session of Congress, will deal with the question of Japanese immigration to the United States, about which the Japanese government is as anxious as our own. Japan wishes to keep her laborers at home, or, if they must go, would prefer to send them to her newly acquired possessions.

The one remaining obstacle is how to word the treaty without casting any reflection on the Japanese, who merit no such thing and who would properly resent it. As a people, the Japanese deserve nothing but praise for their attitude toward Eastern questions before, during and since their war with Russia. They have shown an appreciation of international questions which could be nothing but complimentary to the most enlightened of nations.

Besides settling the immigration question, the treaty would make more binding the sentiments which have already been expressed by the two governments, since a diplomatic communication is to a treaty much as a spoken promise is to a legal contract.

The fact that, though King Edward is too ill to meet his engagements, the London newspapers say that he is suffering from a slight cold, recalls the time when he was to be crowned and London newspapers said he was slightly indisposed even when his life was in danger. Even though his "slight cold" is so serious as to call for a consultation of London specialists, the public does not know what is the matter with him.

With religious fanatics fighting a pitched battle with the police in Kansas City, and, in St. Louis, the mysterious death of a prominent society leader and business man following the deaths by suicide of two other prominent men, and all coming so soon after other sensational crimes and tragedies as they do, it seems probable that the country is now suffering from a crime wave.

D. R. SCOTT.

NOTES FROM OTHER SCHOOLS

Cap and Bells, the Dramatic Club of William's College, will give it first performance of the season on Friday night, Dec. 11. Two plays wil be presented.

The cornerstone of the new library of the University of California was laid on Thanksgiving Day. The cost of the new structure is estimated at $650,000.

The site for the Princeton freshman dormitory for which Mrs. Russell Sage has provided 250,000 dollars has been selected. The building is to be L shaped.

The three hundredth anniversary of the birth of John Milton will be observed with appropriate exercises at Columbia University, and also at the University of Wisconsin.

Instruction in the short winter courses in Agriculture have begun at Cornell University. Registration, still incomplete, will, it is believed, reach 350. The number last year was 268.

Yale's Dramatic Association will present in New York, Bridgeport, Hartford, Waterbury, and Meridan, Sheridan's play the "Critic," and "The Fire Eater" of Charles Selby. The latter play, it is said, will be rendered for the first time in America.

A. G. Spalding recently gave to the collection of sporting books at Chicago University a collection of books on the history of baseball. Many books on baseball are in the sporting library now, but the gift of Mr. Spalding fills in many gaps that have hitherto been unfilled.

William Howard Taft, President-elect, has accepted the invitation of the University of Pennsylvania to deliver the oration in Philadelphia on Washington's Birthday. Pennsylvania has always observed Washington's Birthday as "University Day," and a succession of distinguished speakers have made the day memorable. President McKinley was the orator in 1898, President Roosevelt in 1905, and last year Joseph H. Choate.

TRACES DEVELOPMENT OF THE UNIVERSITY IDEAL

Dr. Schurman Calls Bologna Archtype of Student Universities.

President Jacob Gould Schurman's subject this afternoon was "The Ideal of a University in its Historical Development and Modern Significance." He spoke in full as follows:

The University is the product of the Middle Ages. Indeed most institutions of modern Christendom had their origin in that period of its history. For the mediaeval mind had a genius for embodying its ideals in institutions, thus transforming them into historic forces. We admire the Gothic cathedrals which mediaeval architecture has bequeathed us. But greater and still more imperishable are the intellectual, legal, political, and ecclesiastical institutions through which the mediaeval world still shapes the thought and life of the latest generation. And to these the university belongs as emphatically as parliaments or constitutional kingship or trial by jury.

Thoughtful mediaeval writers recognized three great institutions or powers by whose operation and activity the life and health of Christendom were sustained. One of these they designated the sacerdotium, by which they meant to signalize the Christian church and especially the papacy as its visible head and source. A second was the imperium or empire, the source of all secular authority. And the third was the studium or university, whence flowed the streams of knowledge which watered the whole Christian world. In this way the great universities and especially the University of Paris, the common mother of all northern universities, was assigned a position as the third of the co-equal powers or organs of the European system. And as the centre of the church was in Italy, and the imperial throne in Germany, so the university, which for centuries dominated the mind of Europe, had its seat in France.

UNIVERSITY'S FIRST FORM THAT OF GUILD

But though Paris was the greatest and in its historical influence by far the most important, it was not the earliest of universities. The original form of a university was that of a guild. The institution was a product of the instinct of association which in the course of the eleventh and twelfth centuries was peculiarly active and fruitful among the towns of Europe. These guilds sprang into existence without any express authorization of prince or pope. But the scholastic bodies which thus originated were of two distinct types: they were either guilds of masters or guilds of students. The archetype of the guilds or societies of masters was Paris. And the archetype of the guilds or clubs of students was Bologna. Paris and Bologna are accordingly the two archetypal universities. And every later university from that day to this, whether consciously or unconsciously, is an imitation more or less vague of one or other of these types. Even the most modern universities, whose students are ignorant of the glorious histories of Paris and Bologna, unwittingly retain the constitutional features or usages which have come directly from the Bologna students or the Parisian masters seven hundred years ago.

Although these parent universities arose during the last three decades of the twelfth century there is another university of still earlier date. Salerno is the oldest of universities. Its constitution appears to have been different from that of either Paris or Bologna. But in the history of universities it is of little importance because it was devoid of that remarkable power of reproduction or propagation which characterized the universities of Bologna and Paris. Salerno was essentially, if not indeed exclusively, a school of medicine.

MODERN UNIVERSITY IDEA NOT HISTORICAL

This, however, does not derogate from its dignity as a university; for the notion that a university is a school in which all the faculties or branches of knowledge are represented has no warrant in history, though it is undoubtedly the ideal of the best modern universities. Salerno in this respect was no worse off than Bologna and but little inferior to Paris, for Bologna was exclusively a school of law and Paris, though having an arts faculty, pre-eminently a school of scholastic philosophy and theology. And the fame of Salerno as a school of medicine was not inferior to that of Bologna as a school of law or Paris as a school of theology. It reached the zenith of its renown when it was visited by Robert, Duke of Normandy, who came to be cured of a wound after the Crusade of 1099, and there received the news of the death of his brother, William II of England. But the origin of the school is veiled in impenetrable obscurity. Certain, however, it is that in the eleventh century there was a revival of medical as well as legal, theological, and dialectical study in Europe. And the school at Salerno had attained a European celebrity as early as the middle of the eleventh century. It is not improbable that the medical traditions of the old Roman world lingered in southern Italy. And there is evidence that by the middle of the eleventh century the medical classics of the Graeco-Roman world began to be studied there with new enthusiasm and interest. That Salerno should have been the intensive centre of this revival of medical science may be attributed to the fact of its renown as a health resort, which was chiefly due to the mildness of its climate. But whatever explanation of the fact may be discovered by historians, the fact certainly is that for at least two centuries Salerno as a school of medicine had a celebrity as unique as that of the school of law at Bologna or of theology in Paris, and throughout the Middle Age no other school of medicine except Montpellier ever rivalled its fame. All the more remarkable is it that this school exercised no influence in the development of other universities or even in the constitution and organization of their medical faculties.

ANCIENT SALERNO SCHOOL HAD WOMEN AS STUDENTS

There is, however, one curious feature of the school, which will always secure for it the sympathetic regard of a democracy which respects the rights of women. The school of Salerno not only admitted women as students but the names of women as practitioners, teachers, and writers adorn its palmiest days.

The rise of the University of Bologna is connected with the revived study of the civil law. This was one side of that wonderful deepening and broadening of human culture which characterized the twelfth century. In France this renascence burst out into theological and philosophical speculation. In Italy it took the form of a revival of the study of Roman law. The contrast, however marked, is not inexplicable. In Paris all intellectual life was confined to the cloister; the governing class consisted of the military and clerical orders, and only in the latter was there any demand for learning. In Italy and especially in northern Italy on the other hand the municipal institutions of Rome had remained as a fact or at least as a memory. And historic circumstances in combination with the inherent vitality of their civic life had tended to develop the Lombard towns into practically independent republics. The intellectual renascence of the twelfth century coincided with this struggle for independence. And consequently the revival of intellectual activity took a political and legal direction. There was a demand for fruitful knowledge and especially for science applicable to the regulation of social life. This demand was met by a revived study of the great monuments of Roman jurisprudence. No wonder that under these conditions the science of law aroused in Bologna the same genuine intellectual enthusiasm which attended the lectures of theologians and philosophers in Paris. And the glory of Abelard in Paris may be matched with the fame of Irnerius in Bologna. It was Irnerius, whose teaching belongs to the first third of the twelfth century, who first raised Bologna to European fame.

WORK OF IRNERIUS IN LEGAL EDUCATION

Irnerius indeed was not the rediscoverer of Roman law nor the first teacher of law at Bologna. But if he did not introduce the digest into the course at Bologna he at least gave it a new prominence. And the digest, which is composed of the responsa prudentum—the great jurists who made Roman law what it was—alone adequately reveals the spirit of Roman law, the Institutes which had been previously used being a mere introductory textbook. Irnerius also introduced a closer, more critical, and at the same time a more professional study of the original source of law. He also began that organization of the regular curriculum of an ordinary legal education, which extended itself in time to all the universities of Europe, and which has today to a large extent descended to modern universities. He also differentiated law studies from general or liberal studies and law students from arts students.

One consequence of the change just described was the growth of a class of students older and more independent than the students of the earlier Middle Ages. And when it is born in mind that these law students were laymen and generally of good social position we can understand how in an age given to the organization of guilds or societies they should have formed themselves into a student guild, which gradually asserted its powers and enlarged its jurisdiction until it compelled the professors under pain of a ban which would have deprived them of pupils and income to swear obedience to the head of the student guild and to obey any other regulations which the guild might see fit to impose upon them. The student guild was called a university and the head of it a rector. Bologna then is the archetype of the university of students as Paris is the archetype of the university of masters. As an institution the university of students has disappeared. Its power lay in the fact that professors lived from the income they derived from students fees and the students could break up a university by migrating elsewhere.

AT BOLOGNA, FACULTY IS IN BONDAGE TO STUDENTS

But while the university of students has disappeared as an actual institution the office of rector in the Scotch universities carries us back directly to the rector of the university of students at Bologna. The Scotch office is now an honorary position, to which the students annually elect some man distinguished in science, literature, or public life. But at Bologna there was a very real substance behind this form. The professors were held in bondage by the students, for there were no buildings or property owned by the college of masters, and if the students decamped to another place the university disappeared with them. Professors might be summoned to appear before the students' rector or interrupted in the middle of their lectures by a rectorial proclamation: they were forbidden to be absent a single day from their lectures without permission from their students: they were obliged to begin their lectures when the bell of St. Peter's began to ring for mass under heavy penalty: and they were regulated with the utmost precision and detail in the actual conduct of these lectures, so that they could not postpone a difficulty to the end of the lecture—lest it should be evaded altogether—or spend a disproportionate time over the earlier chapters of the textbook or skip any chapters or portion of the work prescribed. And with a view to enforcing obedience to their statutes on the part of professors a committee of students was appointed by their rector to observe the conduct of the professors and report their irregularities to the rector.

The University of Bologna is, as I have said, the archetype of the student-universities and the University of Paris of the master-universities. Both of them exercised profound influence on the university system of Europe. They were both founded about the same time, namely, in the last thirty years of the twelfth century. The Bologna university of students, however, seems to have completed its organization somewhat earlier than the Parisian society of masters. But the latter, though the later organization, in time became the more influential and renowned.

ABELARD CREATOR OF INTELLECTUAL MOVEMENT

As the fame of Bologna is connected with Irnerius, so the origin of the University of Paris has been traced to Abelard. But no university existed in Abelard's time. That great man was born in 1079 and the first trace of the University of Paris is not found until nearly a century later—until the year 1170. Nevertheless it is a just historic instinct which connects the name of Abelard with the foundation of the University. For the rise of the University of Paris was due to that profound intellectual movement of which Abelard must be regarded as the creator, or at any rate the most conspicuous representative. It was the fame of Abelard which drew to Paris from all Europe those multitudes of students whose presence necessitated the multiplication of masters out of whom the university eventually grew. Paris became a city of teachers. And in that age of guilds the formation of a teaching guild was inevitable. And with the formation of a guild of doctors or teachers the model of all master-universities was born. Thus the University of Paris was the product of the intense intellectual life which Abelard more than any other man initiated in Paris. As Rashdall says, "from the days of Abelard Paris was as decidedly the centre of European thought and culture as Athens in the days of Pericles, or Florence in the days of Lorenzo de Medici." And the stream of pilgrim scholars which set in towards Paris in the days of Abelard flowed continuously for at least a century and a half.

As Bologna was a school of law, so Paris was a school of scholastic philosophy and theology. The study of logic or dialectics was the characteristic feature of the education of the time. And in logic the one type which fascinated the Middle Ages was the metaphysical question of the reality of universals, out of which the whole controversy between nominalism and realism arose. This seems to us a very dry and barren topic and common sense would dispose of it in a short time. Yet the thinker will find himself led by this question from logic to metaphysics and from metaphysics to theology. And it is not difficult to make clear the theological bearings of the logical puzzle. Does any reality correspond to general terms? If there is, then whatever reality individuals of that class possess can be understood as derived from the reality which corresponds to the general terms.

In this way the doctrine of the Trinity and of transubstantiation could be made intelligible. On the other hand if there be no reality corresponding to general terms, the only realities in the world are individuals. And from this point of view it is impossible to understand how three individual realities could be one person. This nominalism, as the later doctrine was called, seemed to involve tri-theism, as on the other hand the alternative doctrine of realism easily ran into pantheism. Thus it was in the questions at issue between mediaeval realism and mediaeval nominalism, out of which arose that intellectual movement of which the universities were the outgrowth and of which they afterwards became the organ. Scholastic theology was an attempt to rationalize theology by an application of dialectical methods, to theological problems. Abelard was the representative of the principle of free and unfettered inquiry in matters of religion. And this was the principle originally embodied in the University of Paris. And it was in devotion to this principle that Abelard alike in the field of logic, philosophy, and theology cast such a profound spell over the students of his generation.

But however radical or independent the new university may have been, its essential mission was to serve the church. The masses of the people lay in ignorance. The military classes had no desire for education. It was churchmen only who needed education in France, and to supply this education was the mission of the new university. The location of the University at Paris, a great European capital, gave it a place in the political and ecclesiastical world which no other university has ever occupied. Its influence in the state is indicated by the title conferred upon it by Charles V as "the eldest daughter of the King." And when the orthodox scholastic theology had triumphed alike over skepties and reactionaries, the University of Paris become also "the first school of the church."

TRACES EXPANSION OF STUDIES IN UNIVERSITY

But the new university was not merely a school of theology and philosophy. There was at a very early period differentiated within the university an organization composed of masters of arts. And indeed the faculty of arts eventually became predominant in the university. And this twofold object of the University of Paris—arts and theology—is reproduced in the University of Oxford, which is a daughter of Paris. But the University of Paris did not content itself with these two branches of study, which were, however, recognized even in the time of Abelard. The teaching of the civil law was introduced into the university soon after the revival of that study under Irnerius at Bologna. Nor was a department of medicine wanting, although the Parisian school of medicine never equalled the fame either of Salerno or Montpellier. The summary of Alexander Neckham, who studied at Paris near the close of the twelfth century, shows that the four faculties were already in existence at that time:

"Hic florent artes, coelestis pagina regnat.
Stant leges, lucet jus: medicina viget."

The University of Paris was called into being by the need of professional training for ecclesiastics. In the Middle Ages at least this was regarded as the highest profession and the subjects of professional study absorbed the intellectual interests of the day. The University of Bologna was called into existence to furnish professional training for jurists. The social and political conditions of northern Italy called for experts in the science of law. The University of Salerno was a school for the training of physicians—a class of experts naturally in demand in a famous health resort. The University of Paris as described by Neckham was therefore a union of professional schools for ecclesiastics, jurists, and physicians with a school of liberal arts, in which candidates for the professional schools received their preliminary education. This brief historical sketch therefore justifies Paulsen's assertion that "all public institutions of learning are called into existence by social needs, and first of all by the technical-practical necessities. Theoretical interests may lead to the founding of private associations, such as the Greek philosopher's schools; public schools owe their origin to the social need for professional training."

IS UNIVERSITY ONLY UNION OF SCHOOLS?

Shall we then say that a university is a union of schools of law, medicine, and theology in combination with a school of liberal arts which gives students a general education preparatory to professional study? Or is this conception adequate when we acknowledge that since the nineteenth century even the school of arts has taken on something of the character of a profes-